

THE „DE MORBO QUEM  
GALLICUM NUNCUPANT” [1497]  
OF CORADINUS GILINUS

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TIRAGE-APART DE “JANUS” Vol. XXXIV.



LIBRAIRIE ET IMPRIMERIE  
CI-DEVANT E. J. BRILL S. A. -  
LEYDE 1930



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Of the author of this little treatise on syphilis, CORADINUS GILINUS, Doctor of Arts and Medicine, practically nothing is known. Even the vernacular form of his name is uncertain, for it is given by DE RENZI [8] as CORRADINO GHILINO, but SUDHOFF [1] gives it with a soft initial „g”, CORRADINO GILINO. His work is addressed to Duke SIGISMONDO D’ESTE, who was the son of ERCOLE I., Duke of Ferrara and Modena. The latter lived from 1433 to 1504. In all probability our author too was an inhabitant of Ferrara, for his book seems to have been printed there and in the text <sup>1)</sup> he refers to certain disputations which are undoubtedly those held in the College of Ferrara, one of them the well-known work of NICCOLÒ LEONICENO [17], the venerable Professor of Medicine in that city. SUDHOFF [1] surmises for not very obvious reasons that GHILINO was still a young man at the time he wrote his treatise. The style of his writing may perhaps suggest youthfulness, but his complete adherence to the mediaeval doctrines in astrology and physiology might just as well suggest that he was an old man unwilling to accept the new ideas of Count GIOVANNI PICO DELLA MIRANDOLA [26] and NICCOLÒ LEONICENO [25], who had only a few years before challenged the

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1) [8], [1] The numbers in square brackets refer to the Bibliography at the end of this article. (See page 102, line 13.)

traditional beliefs in astrology and in the ancient writers on medicine, respectively.

From its opening words it appears that GHILINO's tract was written in 1497 and it was probably printed the same year. It was issued as a small quarto brochure consisting of only four unsigned leaves, printed in Gothic type without note of place, date or printer's name. SUDHOFF [1] gives the printer's name as Andreas Belfortis of Ferrara. The publication of the *Gesamtkatalog* [21] has not yet progressed as far as the letter G, but from information kindly furnished to me by the Prussian „Kommission" responsible for that work, the compilers have the printer's name noted down in their files as Laurentius de Rubeis, also of Ferrara. Jordanus Zilettus reprinted the full text in 1566 in the first volume of the Venetian Collection by LUISINUS [2], which proves that he had access to a printed copy, for those works that he printed from manuscripts were placed in the second volume. Since that time copies of the work seem to have become very scarce, for none was known to ASTRUC [5] when he wrote in 1740. It is not mentioned in any of the bibliographies of incunabula such as HAIN and COPINGER [23]. Dr. STOCKTON-HOUGH [29] records it, but his only authority is GIRTANNER [6], the Swiss physician, from the form of whose quotations it is clear that he had not seen the original. Even SUDHOFF did not mention it in his *Erstlinge* [30] and *Frühgeschichte* [31]. Only four copies are known to the Kommission für den Gesamtkatalog der Wiegendrucke, viz. those in the University Libraries at Jena and Leipzig, in the Vatican at Rome and in the Library of the College of Physicians of Philadelphia. There is also a copy, which I have had the opportunity of examining, in the Wellcome Research Library, London. I have been unable to trace the existence of any other copy.

The original text has now been made accessible to all in the excellent facsimile reproduction in Vol. III. of SIGERIST's *Monumenta Medica* series, with an introduction by KARL SUDHOFF [1]. In making the translation which I append to this article I have compared the original text carefully with the reprint in the Venetian Collection of LUISINUS [2]. This comparison revealed many discrepancies. Where these involve a serious difference in

meaning preference has always been given to the reading of the original, but in the rather numerous instances where LUISINUS seems merely to correct omissions or misprints in the original I have accepted his emendations.

The obsolete words *adust* and *adustion* <sup>1)</sup> have been retained because, the concept for which they stand being itself obsolete, they seemed more appropriate than any current terms could be. Similarly such expressions as *humour*, *complexion*, *choler*, *melancholy*, *hot*, *dry*, *cold*, *wet*, etc., are used in their mediaeval not their modern significations. GHILINO is still firmly rooted in the Middle Ages and seems afraid of making any statement without backing it up with a quotation from some authority, generally AVICENNA or GALEN. There are twelve references to "the Prince" as he loves to call AVICENNA, five to GALEN, three to the BIBLE, two each to HIPPOCRATES and CELSUS and one each to ALBUCASIS, AVENZOAR, CONSTANTINUS AFRICANUS, ISAAC JUDAEUS, PLINY, RHAZES and Pope SYLVESTER I. I have made an attempt to verify (and where necessary to correct in a footnote) all these references, but in many cases (denoted by an asterisk in the text) without success. This inaccuracy is probably due to our author's quoting from memory or from more or less corrupt manuscripts; it must be remembered that books, particularly printed books, were scarce in those days.

This little tract of GHILINO's cannot claim to be of much literary or medical importance. From the former point of view it is disfigured by its barbarous Latinity and encumbered by irrelevant digressions, though the arrangement is fairly clear and logical. To bring out this orderly arrangement more fully, I have divided the translation into sections and provided them with suitable headings. Neither the division nor the headings have any warrant in the original. From the medical point of view perhaps the only points of special interest are, firstly, the recognition that the infection is spread by sexual intercourse <sup>2)</sup>, secondly, the use of mercury as a remedy <sup>3)</sup>, thirdly, the identification of syphilis with the *ignis persicus* of the ancients and its separation

1) See MURRAY's *New English Dictionary*, Oxford, under *adust*, 3<sup>rd</sup> sense.

2) See p. 107, l. 27 et seqq.

3) See p. 112—13.

from leprosy <sup>1)</sup>, and lastly, the warning against a too free employment of bloodletting <sup>2)</sup>. The first two points are not original for they are found in the works of his contemporaries, especially GRÜNPECK, LEONICENO and WIDMANN <sup>3)</sup>. Any claims, and it must be admitted they are very slight, that GHILINO has to originality must rest on the latter two points. At that time syphilis was commonly confused with leprosy though it was beginning to be recognised as a distinct disease and to be treated with mercurial inunctions. GHILINO's identification of it with *ignis persicus* found no support among his contemporaries, but it was revived early in the nineteenth century; SWEDIAUR [32], e. g. says: „Exact and attentive observers have there remarked, that the disease called *Persian Fire* in that country [i. e. Hindustan], seems to be the same as the syphilitic disease in Europe”.

In his warning against excessive bloodletting GHILINO really does seem to be ahead of his time. We do not meet such another advocate of moderation in this respect for over a century and a half, when FRANZ DE LA BOË [33] of Leiden expressed similar views. J. B. VAN HELMONT [24] went so far as to condemn venesection entirely, but he was an iconoclast in most things. The general practice of the period and indeed for a century or more to come was very different (see HAESER [22]).

The following is an analysis of the treatise:

Introduction: *Outbreak of the epidemic in 1496. — Reasons for writing the treatise* . . . . . p. 102.

I. Causes: *Astrological — The wrath of God* . . pp. 102—4.

II. Essence: *Identified with Ignis Persicus* . . . p. 104.

*Distinguished from Elephantia* . . . pp. 104—5.

*Elephantia identified with Leprosy* . . p. 105.

III. Diagnosis:

1. *Pustules* . . . . . p. 106.

2. *Pains in the joints and nerves* . . . . . p. 106.

3. *First appearance in the pudenda* . . . . pp. 106—7.

1) See p. 104, l. 8 et seqq.

2) See p. 110, l. 14 et seqq.

3) A list of the printed works on syphilis earlier than or contemporary with GHILINO's is given in Section D, of the Bibliography Nos [9] to [19].

## IV. Treatment:

- (a) *Prophylactic. General measures — Abstinence from illicit sexual intercourse . . . . .* p. 107.
- (b) *Quack. Warning against trusting to unskilled practitioners — Their frauds — General remedies to be applied before particular . . . . .* p. 108.
- (c) *Therapeutic.*
  - 1. *Management of the six non-naturals.*
    - (I) *Air, (II) Meat and Drink, (III) Sleep, (IV) Affections of the mind, (V) Motion and Rest . . . . .* pp. 108—10.
  - 2. *Venesection and purgation . . . . .* pp. 110—11.
  - 3. *Bathing and inunction.*
    - Bathing . . . . .* p. 111.
    - Inunction for joints and nerves . . . . .* pp. 111—12.
    - Inunction for pustules . . . . .* pp. 112—13.
  - 4. *Cauterization . . . . .* p. 113.

## TRANSLATION.

CORADINUS GILINUS, Doctor of Arts and Medicine, on the disease which they call the French disease, to the illustrious Duke SIGISMONDO D'ESTE.

*Introduction.* In the past year 1496 a certain most violent disease attacked a great many people both in Italy and beyond the Alps. The Italians call this the French disease, alleging that the French brought it into Italy: the French however call it the Italian or Neapolitan disease, either because they say it was in Italy, and mostly in Naples, that they were infected with this ravaging plague, or because it made its appearance at the time the French crossed the Alps into Italy. As this malady is unknown to the moderns and various debates upon it have been and are being held among physicians, I have decided to write something upon it, so far as my slight ability will permit, as briefly as possible. There are four points to be considered: firstly the cause of this plague, secondly its essence, thirdly the diagnosis and fourthly the treatment.

*I. Causes.* The causes can be reduced to the same as those of plague, namely the lower causes and certain higher ones. For the higher causes we must look to the master astrologers, but a few that have been adduced also by our doctors we will enumerate because the lower causes are governed by the higher. Thus on the 16<sup>th</sup> January 1496 about noon there was a conjunction of Saturn and Mars, which was a portent of mortality among men. The conjunction of Jupiter and Mars on the 17<sup>th</sup> November 1494 in a hot and moist sign drew up from earth and water vapours, which Mars, being hot and dry, inflamed and set on fire, whereby the air was afterwards changed and corrupted. Thus by generating corrupt and adust humours this conjunction is a cause of these outbreaks. Many other causes rendering this inevit-

able might be adduced from celestial configurations but as AVICENNA<sup>1)</sup> believed (Book 4, Fen 1, Treatise 4, chap. 1, de causis februm pestilentialium) the causes of this occurrence are unknown to the physician as such and were perhaps unknown even to the astrologers. As ISAAC<sup>2)</sup> says, they are innumerable, their effect is unknown to any living being and so the cause is ascribed to God Almighty. Again, as GALEN maintains in the first of the Prognostics\*, there is a certain celestial star above that of Hippocrates. It seems therefore that it is conducive to progress for the physician to employ prognostication<sup>3)</sup>. Very often too we find philosophers saying that the rule of Him, Who is the blessed and sublime Creator, proceeds by the exercise of goodness and that the fore-knowledge is His alone. Hence AVENZOAR\* says, "An epidemic indeed occurs whenever God commands it to be, for the sublime Creator, when He is angered with His people on account of their many sins, sends diseases". Hence also AVICENNA (Metaphysics, XI)\* says, "Consider the ordering of all these events and believe what is said of the divine scourges that descend upon blasphemers and unrighteous people". We see then that the Creator on high, being angered with us at this time for our impious deeds, is afflicting us with this most terrible distemper that is raging not only in Italy but throughout the whole of Christendom. Everywhere the blare of trumpets is sounding, everywhere is heard the clash of arms, everywhere are being constructed military weapons, bombards<sup>4)</sup>, instruments and a great many engines of war, moreover instead of the spherical stones, which have been in use up to the present time they are now making iron balls, a hitherto unheard-of thing. The Turks are called into Italy, and would that I could deny how many conflagrations, how many depredations, how many massacres of wretched human beings we have already seen, how many and how great we are yet to see! Let us therefore say with the prophet in the 6th Psalm, "O Lord, rebuke me not in thine

1) AVICENNA, *Canon*. The reference is correctly given in the text.

2) ISAAC JUDAEUS, *Liber de febris*, part. V, cap. IV.

3) A very free rendering of an obscure passage.

4) Med. Lat. *bombarda*, a stone-throwing engine.

\* Here and throughout the translation an asterisk denotes an unidentified reference.

anger, neither chasten me in thy hot displeasure". Such then I deem to be the cause of this raging epidemic, but enough of these matters, I refrain from mentioning the lower causes, for they are the same as those which produce plague, alopecia, leprosy, scabies and other pustules, and these have been investigated by our predecessors.

*II. Essence.* As regards the essence of this disease, I maintain that it may be classified under Ignis Persicus, which is proved in the first place on the authority of GALEN (*De sanitatis ingenio*, lib. XIV, cap. 7) <sup>1)</sup> for he says, "There is moreover another disease proceeding from gross and hot matter. It begins for the most part in a pustule, sometimes however without it. In the latter case the patients become aware of an itching sensation and generally scratch the place. Soon a pustule arises, which afterwards breaks and forms an ulcer with a crust like that caused by the cautery. Sometimes, however, when they scratch, not one but several small pustules arise resembling millet-seeds and clustering close together. From these likewise a crusty ulcer is formed". This is exactly what is described by AVICENNA (Book 4, Fen 3, Treatise 1, chapter 9, *de igne persico*), "But sometimes the name of Ignis Persicus is withheld from these cases in which there is a pustule of the rodent formica kind, adustive and blistering, containing movable, moist, choleric matter and slight blackness and putrefaction, accompanied by numerous variable pustules, moisture and an itching sensation of much ebullition". Here also may be cited a passage from CORNELIUS CELSUS (lib. V, cap. XXVIII, *de igne persico sive sacro igne*) "and often that which seemed to be sound, ulcerates again" <sup>2)</sup>. This confutes what some people say, that it may be elephantia, because elephantia begins in the face, as PLINY says (*Historia naturalis*, lib. XXVI, cap. I, *de elephantia*), it "began for the most part in the face, and namely it took the nose first, where it put forth a little specke or pimple no bigger than a small lentill; but soon after, as it spread farther and ran over the whole bodie, a man should perceive the skin to be

1) GALEN, *Methodus medendi*, lib. 14, cap. 10.

2) JAMES GRIEVE's translation, 1756, p. 306.

painted and spotted with divers and sundrie colours, and the same uneven, bearing out higher in one place than another, thicke here but thin there, and hard everywhere; rough also, like as if a scurfe or scab overran it, untill in the end it would grow to be blackish, bearing down the flesh flat to the bones, while the fingers of the hands and toes of the feet were puffed up and swelled againe" <sup>1)</sup>. A slight fever arises, as is manifest from CORNELIUS CELSUS (lib. III, cap. XXV, de elephantia). These symptoms very seldom occur in this disease. It seems as a matter of fact that elephantia and leprosy are one and the same disease, from the above-named symptoms asserted by doctors and by AVICENNA (Book 4, Fen 3, Treatise 3, Chapter 2, de lepra), "At the onset of leprosy the colour begins to grow reddish tending towards a dull black, . . . . . a gaveta <sup>2)</sup> appears in the nose and there may be stricture of the nostrils". Moreover CONSTANTINUS (Viaticum, lib. VII, cap. XVII, de lepra) says, "It is of fourfold origin, for either it is caused by a corruption of the blood and is called alopecia, or else by red choler and is called leonina, or by melancholy and is called elephantia, or by phlegm and is called tyria", for here it is shown that leprosy and elephantia, so far as the essence of the disease is concerned, are the same, even though they be due to different adust humours. That leprosy and elephantia, are the same is also proved in Leviticus, XIII, 1—2, "And the Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy", etc. and by the other points affirmed by PLINY and CORNELIUS CELSUS in the above-named passages, all of which are obvious. It is likewise apparent from another authority, in the "Nocturnus" of Pope ST. SYLVESTER I.\* who cleansed the Emperor Constantine from leprosy or elephantia in the baptismal bath. He wished to be cleansed in a bath of human blood, a remedy which the physicians in the time of PLINY used to employ for elephantia.

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1) PHILEMON HOLLAND's translation, 1601, pp. 241—242.

2) *gaietanus*, which is thus defined by BARTOLOMMEO CASTELLI, *Lexicon Medicum*: "Gaietanus est epitheton vinculorum ex materia aegre putrescibili factorum", etc.

About this French disease however there are three things to be considered, firstly the pustules, secondly the pains in the joints, and thirdly why it begins in the pudenda, such as the testicles, anus, vulva and male organ or penis.

*III. Diagnosis: 1.* About the first and second points I maintain that since this French disease or malady proceeds from adust choler mixed with melancholy, and works through to the skin, which it sometimes ulcerates and blisters, and forms a crust like that produced by the cautery, and sometimes appears like millet-seeds, so it breaks out in that part which is fairly tenuous and hot, resolves or putrefies somewhat quickly and soon recovers. Also, as it finds the skin hard, it ulcerates, blisters, and forms a crust, for when any hot and tenuous matter settles in a hot and not very dense part, it is fairly soon adusted. When therefore this tenuous adust choler arises in the flesh, it is resolved or permeates to the skin fairly quickly, and afterwards forms pustules, ulcers, blisters and a crust, and this on account of the tenuosity of the part.

2. On the other hand that which occurs in the nerves and ligaments or in the joints is a gross substance and the part is dense, for nerves are of a cold and dry complexion, and so it is not resolved nor does it work through to the skin, form pustules or ulcerate at all. Pains are caused in the ligaments and joints, which is apparent from GALEN (*de ingenio sanitatis*, lib. XIV, cap. *de igne persico*)<sup>1)</sup>, about the place where he says, "and sometimes this disease appears without pustules". It is confirmed by the authority of Prince AVICENNA in the above named place, at the end of the chapter on the *Ignis Persicus*<sup>2)</sup>, "And that which occurs in the flesh is resolved fairly quickly, but that which occurs in the nerves is more settled and resolves more slowly".

3. The third point to be considered is why this disease begins as pustules and ulcers in the tenuous parts or pudenda, such as the testicles, vulva, male organ or penis, and anus. In this mat-

1) See p. 104, footnote 1.

2) Book 4, Fen 3, Treatise 1, Chapter 9.

ter we must agree with GALEN (de ingenio sanitatis, lib. XIV, cap. de cancro)\* when he says, "Cancer proceeds more from the impurities of the blood, such as the lees of wine and oil, but when a substance becomes more gross and adust, it penetrates more quickly to the tenuous parts", and the soft ones rather than the hard, and so very often it begins in those tenuous parts. This is apparent from AVICENNA (Book 4, Fen. 3, Treatise 2, Chapter 15, de cancro, Differentia 6), for the Prince himself in defining the differences between cancer and sephiros, says that cancer "occurs more in the tenuous parts, such as the testicles, vulva, anus and lips"; and, as he says, cancer does indeed occur commonly in the tenuous parts and especially in the softer ones and in the liver [?] <sup>1)</sup>. I maintain therefore that this French sickness or disease is likewise produced in various parts of the body according to the difference of adustion. Very often too this disease is conjoined with formica, as Prince AVICENNA says in the aforementioned passage on the Ignis Persicus <sup>2)</sup>, "Since it does not cease to make corrosion after corrosion".

*IV. Treatment: (a) Prophylactic.* As regards prevention I will say briefly that those measures that protect against the above-named sicknesses, protect also against this one, the Divine aid being first invoked, as Moses did when he said <sup>3)</sup>, "Lord, why doth thy wrath wax hot against thy people . . . . Turn from thy fierce wrath", for these measures were handed down by the most learned. Likewise in the control of this malady I deem we must have recourse to them. But one thing among others I will say, that this disease is contagious: wherefore I again and again warn men on no account to lie with women who are suffering from this pernicious sickness or those who have had intercourse with men rendered dangerous thereby, for I have seen many infected from this cause who have suffered very great torments.

Now I wished to write these few notes in order to show that

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1) *eptete* in the original, possibly a misprint for (*h*)*epate*. The Venetian Collection omits the phrase altogether.

2) See p. 106, ~~6~~ note 2.

3) Exodus XXXII, 11—12,

doctors of medicine have by no means neglected this malady and that to the praise of God Almighty it has yielded to them: and perhaps in due course I will describe its cure.

(b) *Quack treatment.* Let those attend who are wont to put their trust in such unskilled practitioners as barbers, cobblers, journeyman labourers and especially travelling mountebanks, who are executioners of our flesh, as RHAZES says (lib. VII, ad Almansorem, cap. XXVII, de deceptorum fraudibus)\*, "The frauds of impostors are so many that the whole of this book of ours cannot contain them", and ALBUCASIS<sup>1)</sup> in the chapter on the extraction of stone from the bladder also affirms this in these words, "Mountebanks care nothing for reputation but only for lucre, as is apparent in their method of extracting stone from the bladder, for they are in very sooth executioners, and their memorials are human beings". Nor do they evacuate the humour that causes the complaint to occur but try to cure these affections by local treatment alone. As Prince AVICENNA says in many places in Book 4, Fen 5, but especially in the chapter on glandular apostemes\*, "Do not apply particular remedies to the part unless you have previously given general treatment", and GALEN in several passages\*, "And do not forget general remedies for particular". Prince AVICENNA also say in the afore-mentioned place (Book 4, Fen 3, Chapter "de formica"). "When you do not begin, as is proper, with the evacuation of the humour, you may indeed cure the ulcer with healing applications, but it will break out again in another place with great harm and from this place the humour will not cease to make corrosion after corrosion".

(c) *Therapeutic.* Under the circumstances we will not say much about the cure of this distemper, which is effected in three ways, as Prince AVICENNA says (Book I, Fen 4, Chapter 1) "We will say that healing is effected in three ways".

1. *Management of the Six Non-Naturals.* Concerning the first method of treatment I maintain that patients suffering from this

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1) Presumably his *Chirurgia*, sect. III, cap. LX, but in the printed editions there is nothing to warrant the quotation that follows.

disease should in the first place be subjected to regimen and diet as regards those things included under the six non-naturals.

(I) *Air*. First as regards air let patients dwell in places neither very hot nor very cold, for two reasons. Firstly on account of the pustules for, since these are caused by adustion, heat by warming them is harmful. Likewise cold is harmful to them, as HIPPOCRATES maintained (Aphorisms, Section 5, N<sup>o</sup>. 20), "Cold pinches ulcers, hardens the skin, occasions pain which does not end in suppuration", etc. <sup>1)</sup>. Secondly on account of the pain in the joints and nerves, for as stated in the above-mentioned section (Hippocrates, Aphorisms, Section 5, N<sup>o</sup>. 18) "Cold is inimical to the bones, the teeth, the nerves, etc. <sup>2)</sup>".

(II) *Meat & Drink*. Clear water from running streams is good. Patients should avoid foods that generate gross, viscid and especially melancholic humours, likewise salted foods, spices, vinegar, garlic, onions, leeks and such like, in short all drying foods, sweet wine and particularly strong black wine, the flesh of large animals and also of aquatic birds: they may eat veal, lamb, the flesh of kids and now and then that of young castrated pigs, if unsalted. They may eat the flesh of young animals, pheasants, partridges, thrushes, quails and all birds dwelling in meadows and amongst trees. As for fish, those from stony or sandy streams, especially small ones, and occasionally gilt-heads, need not be withheld from patients. Gross leguminous foods are to be avoided but they can eat spelt, rice, panicum <sup>3)</sup>, millet and barley. Of vegetables, blite, spinach, orach, borage, endive, lettuce, sorrel, purslane, turnips and the like do not seem to hurt. As regards fruit I do not condemn good melons taken very moderately, grapes, especially fully ripe white ones, apples or pears, nor do I condemn figs over much, though I do not recommend them on account of their heating properties. [They may eat] bread made from fermented grain and not too salt. White or light clear red wines are best.

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1) & 2) FRANCIS ADAMS's translation (*Sydenham Society*, 16), 1849, II, 740.

3) A kind of millet.

(III) *Sleep and Waking.* Sleep in the daytime is not good, especially when the patient has slept for six or seven hours during the night. Coitus is very harmful except in good-complexioned young patients fairly well accustomed to it, in which case a little is not so injurious.

(IV) *Affections of the Mind.* Affections of the mind such as anger and sorrow are bad.

(V) *Motion & Rest.* A little exercise before meals is moderately beneficial.

2. *Venesection & Purgation.* Concerning the second method of treatment, I recommend blood to be let at the commencement from the vena communis, even in a very plethoric body, and especially in women from the vena saphena, provided age and temperament allow it; but it must not be too plentiful. Let physicians give great heed to this point, for I have frequently seen many [the worse] as a result of copious bloodletting, just as also happens in leprosy. If it seem fit, the venesection can be repeated either from the v. communis or v. basilica of the right side: then let some of the following medicine be drunk:

℞ Floris Cassiae ʒ v.

Conf. Hamech ʒ iij.

Dec. Fructuum aut Inf. Sennae ʒ iij.

If he cannot take the above medicine let the patient take instead of it the following pills, viz:

℞ Pil. Aggregativum }  
Fumi Terrae } āā ʒ ss.

Ft. pil. vij & plus & minus ut medico videbitur.

Afterwards let this syrup be employed:

℞ Syr. Violati }  
Syr. Fumi Terrae } āā ʒ ss.  
Syr. Epithymi }

Aq. Endiviae	}	āā ̄ j.
Fumi Terrae		
Buglossae		
Misce.		

Then either let the same medicine be drunk or let the patient take these pills:

R̄ Pil. Fumi Terrae	}	āā ̄ j.
Pil. Indarum		
Pil. Lapidis Lazuli		
Ft. pil. vij.		

Watch the patient's condition and if the pains in the joints be troublesome let the following be added:

R̄ Pil. Hermodactylis vel Fetidae iij.  
Q. L. perito.

Let the patient take two or three of these pills frequently.

3. *Bathing & Inunction.* Coming to the third method of treatment I maintain that after purging it would be very beneficial to take a moderately hot bath after breakfast in the morning, remain in it for the space of twenty minutes, then after drying the body well to get into a warmed bed and stay there for a short time. Do this as often as may seem fit to the experienced physician, for it conduces to moistening and loosening. For the bath:

R̄ Malvarum	}	āā man. j.
Rad. Althaeae		
Matrum Violarum		
Fumi	}	āā man. ss.
Florum Camomillae		
Meliloti		
Rosarum		
Bulliant in suff. quant aq.		

I now come to inunctions or unguents, and first of all for the pains in the joints or nerves. Having first made purgations and evacuations, the painful spots must be anointed with the following

unguent in the morning at dawn and in the evening after supper, for two hours, during a period of eight or ten days. Let the patient be well covered up so that he sweats and remain in bed while being anointed:

℞ Argenti Sublimati }  
Sulphuris } āā ʒ ss.  
Tartari }

Masticis }  
Sarcocollae } āā ʒ j.  
Olibani }  
Yreos }

Ung. Marciaton }  
Axungiae Porcinae } āā ʒ jss.  
Butyri }

Terbentinae parum }  
lotae cum vino albo } ʒ ij.

Ol. Laurini ʒ iiij.

Ft. lin. cum paucō cerae.

Finally I come to the ulcers or pustules and these should be anointed with the unguent prescribed below, in the sun or by a fire, so that the unguent may penetrate more:

℞ Rad. Enulae lb. ij.

Fumi Terrae man. ss.

Bulliant in lb. j. Ol. Communis, postea exprim. & col., & serv. col.

℞ Myrrhae }  
Thuris } āā ʒ ss.  
Sarcocollae }  
Yreos }

Sulphuris }  
Tartari } āā ʒ ij.

Ol. suprascripti q. s. ut ft. lin.

If the ulcers or pustules do not heal, stronger remedies must be employed, as Prince AVICENNA asserts (Canon, Book 4, Fen 4, Treatise 1, Chapter 11, de medicinis facientibus nasci carnem)

when he says, "And first of all those remedies that are weaker should be administered"; for two reasons, either on account of the adustion of the substance or of the dryness of the body, for dry bodies need greater dryness than moist ones, as Prince AVICENNA says in the above-mentioned chapter, "Any exsiccated remedy, the dryness of which is less than the dryness of the body, will not produce flesh if it does not exceed the body in dryness".

℞ Sublimati  
Thuris  
Lithargyri  
Tartari

āā ̄ j.

Argenti Vivi

Masticis

Sarcocollae

Yreos

Seminis Plantaginis

āā ̄ ij.

Axungiae Porcinae

Butyri

āā ̄ iij.

Sulphuris

Cerussae

āā ̄ iv.

Ol. Communis q. s.

Ft. lin. cum pauca cera.

Take equal parts of these unguents or this last one alone according to what the patient can bear, for it smarts, and anoint at one time with the unguent, at another with butter, so that the eschars may fall off.

4. *Cauterization*. In conclusion, the actual or potential cautery applied to the coronal suture gives very great relief, especially when the chief seat of the outbreak is on the head<sup>1</sup>). I have tried it upon a great many who were affected by this disease in the throat, and all were cured to the praise of God Almighty, who is the author of all things both high and low.

THE END.

1) SUDHOFF [1] points out that this "heroic" line of treatment was adopted for counteracting the salivation caused by inunctions. The application of a red hot iron to the suture was thought to be a way of influencing the brain, which was regarded as the source of phlegm (*pituuta*), cf. our modern term *pituitary body*.

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